



# BHĀGAVATA PRADĪPIKĀ

*Bask in the Illumination of the Bhāgavatam*

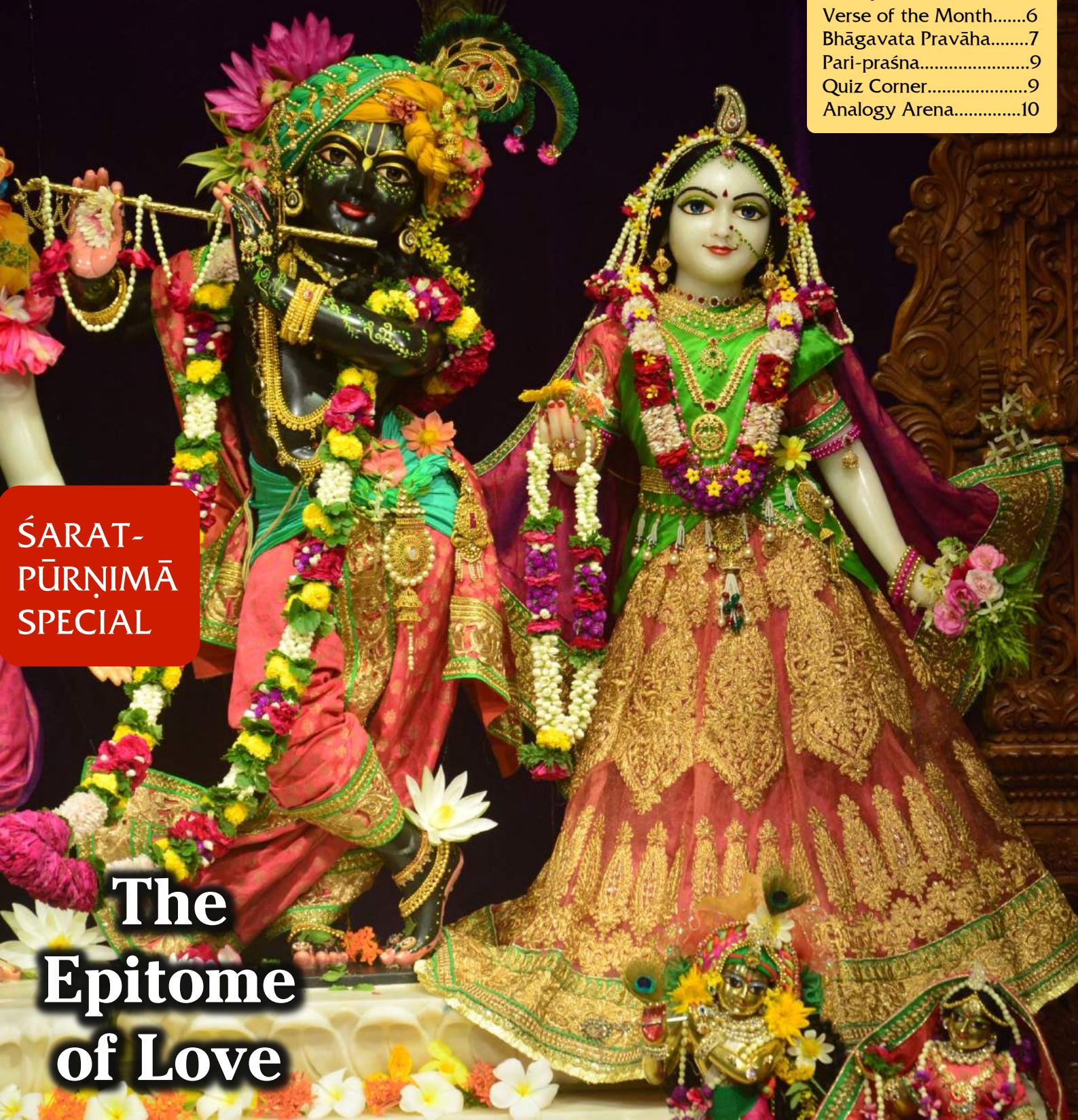
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A Monthly E-Magazine from the Bhaktivedānta Vidyāpītha with Illuminating Perspectives on the Srimad-Bhāgavatam

Dedicated to His Divine Grace A. C. Bhaktivedānta Swāmi Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness

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**ŚARAT-  
PŪRNIMĀ  
SPECIAL**

# The Epitome of Love

# THE EPITOME OF LOVE

*Purity and Supremacy of Gopīs' Love for Kṛṣṇa*

By Gauranga Darshan Das

*Pure love manifests as the desire to serve the beloved in all circumstances, without considering personal unhappiness.*

## Love is Eternal

Every living entity is a part and parcel of God, and thus has an eternal relationship with Him. Although one has relationships with many others in this world, they begin when one enters a material body and end while leaving the body. But one is eternally related to the Supreme Lord Śrī Kṛṣṇa. The source of the love within all of us is Kṛṣṇa and Kṛṣṇa is the ultimate object of our love too. Therefore, everyone loves Kṛṣṇa the most, and it is Kṛṣṇa who loves a person the most.

Just as the living being is eternal, his love for God is also eternal. If we love someone, we love the things and people related to that person. Thus, understanding one's eternal relationship with God and loving Him doesn't make one indifferent to friends and family members, but makes one love them in true spirit.

Kindness and love centered around God makes people more united and broadminded. The love of pure devotees is meant not only for themselves or their immediate family, but such love spreads everywhere and to everyone. On the other hand, love disconnected from God doesn't ultimately have much substance to satisfy one's self.

Due to the covering of material illusion, a conditioned soul is overwhelmed by forgetfulness of his relationship with God, and starves due to lack of experiencing pure love in material temporary relations.

The process of *bhakti-yoga* is meant to reawaken that love. When one's love for Kṛṣṇa is not covered by illusion, the nourishment and pure happiness she or he experiences in heart is beyond the imagination of an ordinary mortal.

The conjugal love experienced by human beings is a mere reflection of spiritual reality, in which the same love exists in an absolute, pristine state. (SB 10.29.1 P)

Of all those who love Kṛṣṇa, the residents of Vṛndāvana are the topmost. They possess the most extraordinary love for Kṛṣṇa. Amongst them, the *gopīs* are endowed with the greatest love for Kṛṣṇa. They have no interest in their own pleasure or removing their own pain. They render service with body, mind and words only for Kṛṣṇa's happiness.

## Love is Selfless

Pure love is characterized by selflessness, service attitude and remembrance of the beloved. A glimpse of such pure love can be seen in the relationship between a mother and a small child. A mother serves the child selflessly even compromising her own needs. She nourishes the child with milk from her own body and is ready to attend to the child at all times, even in the middle of the night. Such love, however, seems to slacken as the child grows, and often may not exist through-out the lives of the mother and the child, either due to circumstances or the individuals' changing priorities. If this is the case with mother-child relationship, what to speak of other relationships in this material world?

Thus the exchanges of love in this mortal world, although exist, are temporary and often volatile. In contrast, love on spiritual platform is purely selfless and eternal. Śrīla Prabhupāda writes, "When activities are enacted on the platform of personal sense gratification, they are called material activities, but when they are for the satisfaction of Kṛṣṇa, they

**Pure love is characterized by selflessness, service attitude and remembrance of the beloved.**

are spiritual activities. For example, on the material platform, the servant would not serve the master if the payment is stopped. That means that the servant engages himself in the service of the master just to satisfy his own senses. On the spiritual platform, however, the servitor of the Supreme Personality of Godhead serves Kṛṣṇa without payment, and he continues his service in all conditions. That is the difference between Kṛṣṇa consciousness and material consciousness." (Kṛṣṇa book, chapter 29)

The *gopīs* of Vṛndāvana exemplify such pure and perfect Kṛṣṇa consciousness. Their love and service are selfless and their constant meditation is how to serve Kṛṣṇa and please Kṛṣṇa.



## Remembering the Beloved

To somehow or the other remaining always engrossed in the thoughts of Kṛṣṇa is the essence of devotional service. The *gopīs* do it so naturally and spontaneously, although engaged in many household activities.

*yā dohane 'vahanane mathanopalepa  
prenikherikhanārbha-ruditoksana-mārjanādau  
gāyanti cainam anurakta-dhiyo 'śru-kanṭhyo  
dhanyā vraja-striya urukrama-citta-yānāḥ*

"The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things." (10.44.15)

The *gopīs* are not born in *brāhmaṇa* or *kṣatriya* families, but in *vaiśya* families, that too not in big mercantile communities but in cowherd communities. They are not well educated, although they heard all sorts of knowledge from *brāhmaṇas*. Śrīla Prabhupāda writes, "The exemplary character of devotional service manifested by the devotees of Vṛndāvana is the purest type of devotion. The *gopīs* particularly showed pure devotional service toward Kṛṣṇa, so much so that Kṛṣṇa Himself remained indebted to them. Lord Caitanya thus said that the devotional service manifested by the *gopīs* in Vṛndāvana excelled all other methods of approaching the Supreme Personality of Godhead." (Kṛṣṇa book, Chapter 32)

The pure devotees who inhabit Vṛndāvana do not possess any bodily conception. They are fully dedicated to the service of the Lord in sublime affection, *premā*.

(SB 10.9.21 P)


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Exhibiting the topmost example of *krṣṇa-prema*, the *gopīs* display their love, youth and beauty only for increasing Kṛṣṇa's joy. Their selfless service attitude and dedication towards Kṛṣṇa is worshipped even by exalted devotees such as Uddhava.

## The Topmost Display of Love

The *rāsa* dance that Lord Kṛṣṇa had performed with the *gopīs* in Vṛndāvana is the topmost display of such pure love between God and His energies. When the mortal beings see God as ordinary and consider Him one amongst them, they tend to misunderstand His divine activities. However, just as Kṛṣṇa's lifting of Govardhana Hill and His killing of great demons like Pūtanā are all extraordinary activities, similarly, the *rāsa* dance is also an uncommon spiritual pastime of Kṛṣṇa and cannot be imitated or criticized by any ordinary man.

*Śrimad-Bhāgavatam* states that Lord Kṛṣṇa's *rāsa* dance took place on the *śarat-pūrṇimā*, the full-moon night of the Autumn, the most beautiful night in the year. In the festive and cool ambience of *śarat-pūrṇimā* in Vṛndāvana, the moonrise increased Kṛṣṇa's desire to dance with the *gopīs*. Kṛṣṇa began to play His flute, and the *gopīs* all over Vṛndāvana left their respective engagements and rushed towards Kṛṣṇa who was standing at the Vaiśīṣṭa. Some of them were forbidden by their relatives, but they disregarded them and went to Kṛṣṇa. When a person becomes attracted by the Supreme Lord Kṛṣṇa, one loses interest in all external obligations. Initially Kṛṣṇa spoke few words to send the *gopīs* back, but later He initiated the *rāsa* dance with them.

This apparently immoral activity of Kṛṣṇa's dancing with others' wives is not a display of material lust which is like iron, but of pure spiritual love which is like gold. That *rāsa-līlā* is not an ordinary activity and is transcendental is explained elaborately by the Vaiṣṇava ācāryas.

**Kṛṣṇa's age** when He enjoyed the *rāsa* dance with the *gopīs* was 8 years. Even from an external perspective, a child of that age cannot be lusty for women.

**Kṛṣṇa is bhagavān**, the Supreme Lord endowed with all six opulences in full, and thus has no desire that needs to be fulfilled. Thus His dance cannot be like the ordinary dancing of young boys and girls.

**The gopīs are transcendental** expansions of Kṛṣṇa's pleasure potency, and as His potency they are nondifferent from Him. They are on an equal level with Kṛṣṇa as His eternal associates. In the *rāsa-līlā*, Kṛṣṇa looked at the *gopīs* and touched them exactly as a child enjoys playing with his own reflection in a mirror. Kṛṣṇa was enjoying with His own *svarūpa-śakti*.

**In pure spiritual bodies**, Lord Kṛṣṇa and the *gopīs* exchanged transcendental love in the *rāsa-līlā*. They don't have material bodies and thus there is no question of material lust.

**Kṛṣṇa's yogamāyā** orchestrated His *rāsa* dance, and not the *māhāmāyā*, that induces dances between boys and girls on the basis of material lust which is like iron. The *gopīs* went to Kṛṣṇa with the transcendental desire to satisfy Kṛṣṇa and the spiritual love between them is like gold.

**Kṛṣṇa looked at the *gopīs* and touched them exactly as a child enjoys playing with the reflection of his body in a mirror.**

**Kṛṣṇa is the Supersoul** (*paramātma*) in everyone's heart. He also manifested such expansion in this gathering with the *gopīs*. Kṛṣṇa was sitting by the side of each *gopī*, unseen by the others. Kṛṣṇa was so kind to the *gopīs* that instead of sitting in their hearts to be appreciated in yogic meditation, He seated Himself by their sides and showed them special favor in pure love.

**Kṛṣṇa is self-sufficient** (*ātmārāma*). He does not require anything beyond Himself for His satisfaction. At the same time, He is not ungrateful. But because the *gopīs* desired to have Kṛṣṇa as their husband, He fulfilled their desire.

**Kṛṣṇa is self-satisfied** (*āpta-kāma*), all His desires are automatically fulfilled. He has no unfulfilled desires. He could not be lusty. Even if He were lusty, He doesn't need to help from others to satisfy His desires.

The masters of mystic meditation include Lord Śiva, Ananta Śeṣa and other exalted personalities, all of whom keep the Lord seated within the lotus of their hearts. This same Lord, conquered by the intense, selfless love of the *gopīs*. (SB 10.32.14 P)

Kṛṣṇa is the supreme creator and proprietor of this entire cosmic manifestation, and everything belongs to Him. Thus if He dances with the *gopīs*, He cannot be accused in anyway. It is the purest display of love between the Lord and His devotees.

Even the devotees of Kṛṣṇa like Arjuna and Haridāsa Ṭhākūra didn't succumb to material lust when approached by Urvaśī and Māyā herself respectively. So, how can their worshippable Lord Kṛṣṇa be subjected to material lust?

Great paramahāṁsas in the renounced order of life like Lord Caitanya, Śukadeva Gosvāmī, the six Gosvāmīs of Vṛndāvana also hear and relish the loving pastimes of Kṛṣṇa with the *gopīs*. So, in no way can these exchanges be ordinary lust.



## Testimony for the Purest Love

Once, after going to Mathurā, Lord Kṛṣṇa had sent His dear associate Uddhava to Vṛndāvana with a message for the *gopīs*. When the *Vraja-gopī*s met Uddhava, who resembled Kṛṣṇa, the *gopī*s remembered Kṛṣṇa's pastimes, and loudly wept in separation from Kṛṣṇa. Uddhava tried to console the *gopī*s and related to them Kṛṣṇa's message.

Uddhava stayed in Vraja for several months reminding the Vraja-vāsis about Kṛṣṇa in various ways. Seeing how the *gopī*s were totally absorbed in Kṛṣṇa, Uddhava was supremely pleased. Uddhava was an exalted minister in Dvārakā and a dear associate of Kṛṣṇa. Yet he felt the spiritual urge to worship the glorious *gopī*s, although externally they were mere cowherd girls in a small village called Vṛndāvana. Desiring to offer them all respect, he sang their glories in five verses (10.47.58-62). Uddhava sang these verses daily while he was in Vṛndāvana.

## Aspired even by great souls

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo  
govinda eva nikhilātmani rūḍha-bhāvāḥ  
vāñchanti yad bhava-bhiyo munayo vayāṁ ca  
kim brahma-janmabhir ananta-kathā-rasasya*

[Uddhava sang:] "Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class *brāhmaṇa*, or even as Brahmā himself?" (10.47.58)

The high births as *brāhmaṇas* or even Brahmā cannot compare to pure Kṛṣṇa consciousness. In fact, Śrī Uddhava, who spoke this verse, took birth as a pure *brāhmaṇa*, but he deprecates this position in comparison to that of the exalted *gopī*s, who had pure love for Kṛṣṇa.

## Often criticized, yet most perfect

Uddhava continued singing, "How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients." (10.47.59)

Lord Kṛṣṇa is criticized by worldly people for His stealing butter, tending cows, wandering in the forest, eating with monkeys, dancing with others' wives, and so on. Yet He, as the Supreme Lord, exists on the highest platform of purity and morality, and always remained praiseworthy by sensible people. Similarly, some people criticize the *gopī*s for being mere cowherd women living in the forest and behaving in an apparently improper way of associating with Kṛṣṇa. But these *gopī*s constituted of the Lord's pleasure potency (*hlādīnī śakti*) and are on the highest standard of purity and auspiciousness, even in comparison to the goddesses of fortune, and thus they are supremely glorious.

## Surpasses everyone else's position

*nāyāṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ  
svar-yośitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ  
rāsotsave 'sya bhujā-danḍā-grhīta-kañtha-  
labdhāśiśāṁ ya udagād vṛaja-vallabhiṇāṁ*

The *gopī*s were completely absorbed in the existence of Kṛṣṇa and mad with love at their sudden separation from Him, and thus their dedication to Him attained absolute perfection. (SB 10.1423 P)

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?” (10.47.60)

### May I get their dust, if not their mood

Having glorified the superiority of the *gopīs* over all others, Uddhava desires their service attitude, but thinks of its extreme rarity. Thus he desires only a particle of dust from their lotus feet:

*āsām aho carana-reṇu-juṣām aham syām  
vrṇdāvane kim api gulma-latauṣadhinām  
yā dustyajam sva-janam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutiḥir vimṛgyām*

“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the *gopīs* trample them and bless them with the dust of their lotus feet.” (10.47.61)

Being a humble Vaiṣṇava, Uddhava does not pray to be equal to the *gopīs* in their exalted stage of love, but rather to take birth as a bush or creeper in Vṛndāvana so that when they walk upon him he will get their dust and be blessed. The shy *gopīs* would never agree to give their dust to a great personality like Uddhava; therefore he cleverly sought to get such mercy by taking birth as a plant in Vṛndāvana.

Even Lord Brahmā also prayed for the good fortune of taking *any birth* in Gokula and have his head bathed by the dust falling from the lotus feet of any of its residents. Uddhava’s prayer is considered even more exalted. Uddhava desired for a *service attitude* like the *gopīs*, with special *bhāva* for Kṛṣṇa, yet thinking himself unqualified for it, he humbly prayed for the dust of the *gopīs*.

### Attained the rarest privilege

Uddhava sang further, “The goddess of fortune herself, along with Lord Brahmā and the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the *rāsa* dance Lord Kṛṣṇa placed His feet upon these *gopīs*’ bodies, and by embracing those feet the *gopīs* gave up all distress.” (10.47.62)

Having established the glories of the *gopīs* in these five verses, Śrī Uddhava, now directly offers his obeisances to them. Considering himself completely unqualified for such direct service to the Lord, Uddhava simply offers respects to the *gopīs* to attain such a *bhāva*.

### My fervent prayer

*vande nanda-vraja-strīnām. pāda-renum abhikṣṇāśah  
yāsām hari-kathodgītām. punāti bhuvana-trayam*

“I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja’s cowherd village. When these *gopīs* loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.” (10.47.63)

Uddhava then took permission to leave from the *gopīs* and from mother Yaśodā and Nanda Mahārāja. He bade farewell to the *Vraja-vāsīs* and departed for Mathurā.

### Conclusion

One who *faithfully* hears Kṛṣṇa’s pastimes with the *gopīs* from the right sources will become completely freed from the lusty desire and elevated to the highest level of spiritual understanding.

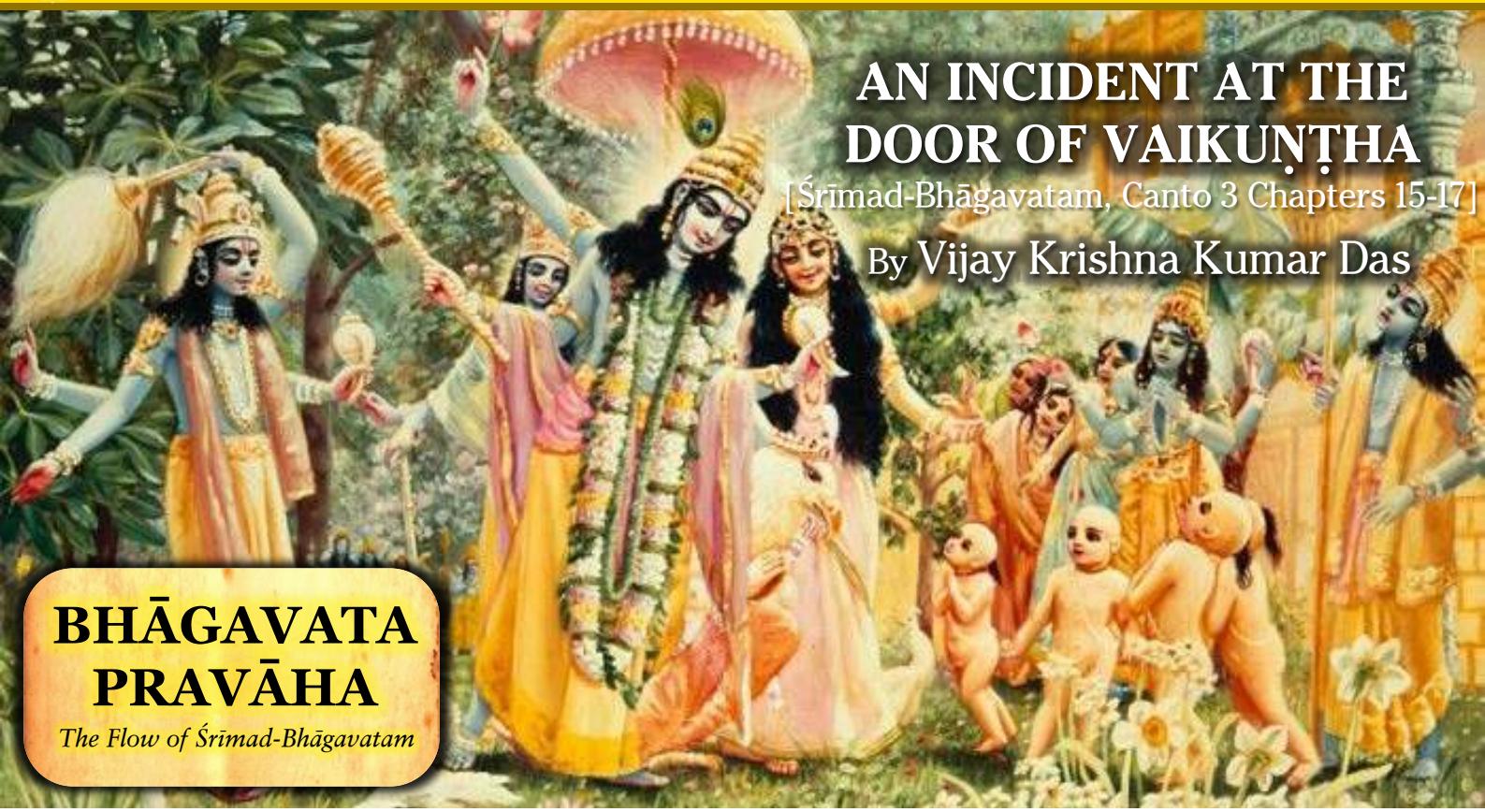
## VERSE OF THE MONTH

### Phala-Śruti of Hearing Kṛṣṇa’s Pastimes with the Gopīs

*vikrīditam vraja-vadhūbhīr idam ca viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ  
bhaktim parām bhagavati pratilabhyā kāmām  
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

“Anyone who faithfully hears or describes the Lord’s playful affairs with the young *gopīs* of Vṛndāvana will attain the Lord’s pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.” (10.33.39)

The love the cowherd men and *gopīs* felt for Kṛṣṇa was far beyond anything the Lord’s other devotees had ever experienced, and by hearing about that love all the Lord’s devotees would increase their faith and devotion. (SB 10.46.1 P)



## BHĀGAVATA PRAVĀHA

*The Flow of Śrimad-Bhāgavatam*

*The demigods approach Lord Brahmā in order to know the cause of darkness that enveloped all directions. Brahmā narrates the fall down of Jaya and Vijaya, the two doorkeepers of Vaikuṇṭha caused by the curse of the four Kumāras (3.15). He also describes the Lord's interaction with the four Kumāras and Jaya and Vijaya (3.16). Jaya and Vijaya take birth as demons from the womb of Diti and terrorizes the entire universe. (3.17)*

### Darkness All Around

Diti held her sons in the womb for 100 years. She was worried that they would trouble the demigods or would be killed by the Lord. By force of her pregnancy, darkness spread in all directions. The demigods approached Brahmā and asked them about the cause of darkness. Brahmā explained to them how the two doorkeepers of Vaikuṇṭha were cursed by the four Kumāras to enter Diti's womb. Before that he narrated the characteristics of Vaikuṇṭha and Vaikuṇṭha-vāsīs. He described about the opulence and beauty of Vaikuṇṭha forest, birds, plants, airplanes, men and women.

### Kumāras Curses Jaya and Vijaya

By the strength of yoga-māyā, Kumāras reached Vaikuṇṭha. After crossing six gates without being much astonished, they were blocked by the somewhat agitated two doorkeepers. The Kumāras became angry as their desire to see the Lord was thwarted. They said, "How is it that you two, although in the highest position of service to the Lord, have developed a discordant mentality? Where is the possibility of an enemy coming here? You must be impostaers and therefore suspecting others. We consider the apt punishment for you who see duality in Vaikuṇṭha, go to the material world where there are three enemies (lust, anger and greed). "

## AN INCIDENT AT THE DOOR OF VAIKUṄṬHA

[Śrimad-Bhāgavatam, Canto 3 Chapters 15-17]

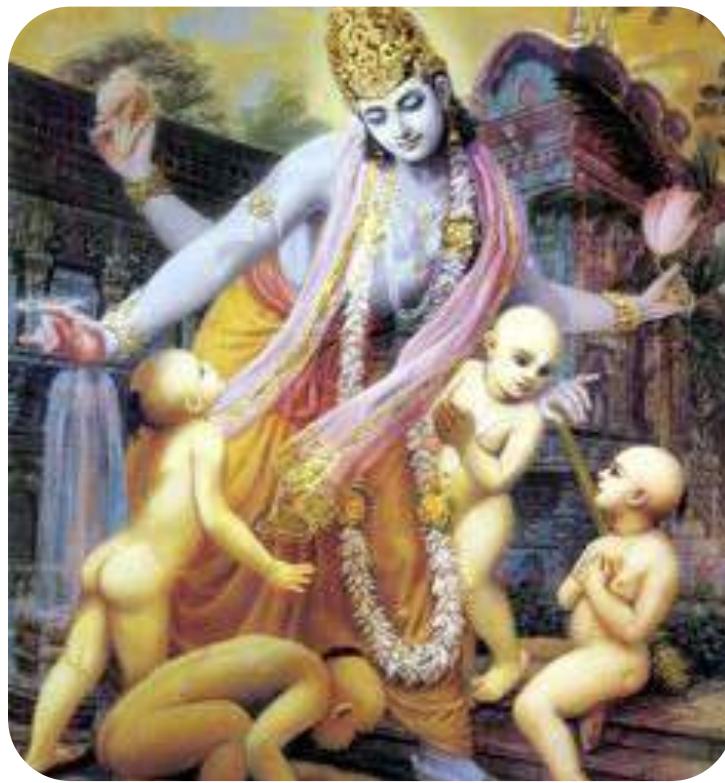
By Vijay Krishna Kumar Das

Jaya and Vijaya became fearful, not of the punishment itself, but of the impending danger of forgetting the Lord. They immediately fell at the feet of the Kumāras and prayed that they do not forget the Lord under illusion. Seeing their humble disposition and repentance, the Kumāras also felt repentant and became afraid that the Lord might become angry with them for cursing His devotees.

### Lord Appears on the Scene

Understanding the situation, Lord appeared there along with Lakṣmī. He pacified the lamenting doorkeepers and the fearful Kumāras by His affectionate glance and pleasing face respectively. When the breeze carrying the aroma of tulsi leaves from the Lord's lotus feet entered the sages' nostrils, they experienced change in their body and mind, even though they were attached to impersonal Brahman understanding. The Kumāras viewed the Lord's form again and again and attained meditation on the Lord's personal feature. They became devotees. They offered their prayers unto Him. They said that even hell with bhakti is preferable to liberation.

Self-realization is a state not of desirelessness but rather of purified desire, wherein one desires only the pleasure of Lord Kṛṣṇa. (SB 10.22.26 P)



## The Lord Apologizes to the Kumāras

The Lord congratulated the Kumāras for their nice word and spoke to them as follows – “Ignoring Me, these attendants of Mine have offended you. I consider this as an offence by Myself. I approve of the punishment you have given to My servants. I will not hesitate to lop off My own hands if it offends you. I enjoy food from the mouth of *brāhmaṇas* like you. People who respect you, please Me and who look upon you as different from Me, displease Me. My servants, not knowing My mind have committed an offense. I shall deem it a favour if you order that, although reaping the fruit of their transgression, they may return to Me very soon.”

## Kumāras' Incomprehension

The Kumāras were not satiated by the Lord's lovely speech, because they were bitten by the serpent of anger. They could not comprehend it because of its momentous import and profound significance. To understand Lord's intention they spoke as follows, “We are unable to know what You intend for us to do. You speak in our favour as if we have done something good for You. Certainly You respect the *brāhmaṇas* to set an example for others. If You do not protect the *brāhmaṇas* by offering worship and mild words, then the auspicious path of worship will be rejected by people in general, since they accept You as *pramāṇa*. Your potency is not reduced by Your submissive behaviour. We have cursed two faultless persons. We accept without duplicity, whatever punishment or reward You ordain on these innocent persons are also upon us.”

## Reconciliation by the Lord

The Lord replied, “The punishment on them, as becoming demons, was ordained by Me. They will very soon return to Me as they will be absorbed in meditation on Me in anger.” Thus their desire of seeing the Lord being fulfilled, the sages circumambulated Him. After taking His permission, they departed. The Lord spoke to the doorkeepers, “Do not fear. This departure of yours was foretold by Lakṣmī. She was angry when you stopped her from entering gate, when I was sleeping. Though you will have mentality of demons, you will think of Me and serve Me. I will experience pure happiness in *vira-rasa* fighting with you two.”

Brahma concluded the narration, “Thus, Jaya and Vijaya lost their luster due to the curse and fell from *Vaikuṇṭha*. Through the semen of Kaśyapa Muni, these two entered the womb of Diti. It is the prowess of these twins that has disturbed you demigods. There is no remedy within my power to subjugate them. This is all happening by the Lord's will. The Lord will alone come to our rescue.”

## Birth of the Twin Demons

After hearing from Brahmā, all the demigods gave up fear and returned to their respective places. After hundred years of pregnancy Diti gave birth to her twin sons. Many fearful natural disturbances started to occur on the earth, the heavens and the outer space. Seeing the omens, everyone except the four Kumāras, became afraid and thought that the time for the dissolution was at hand. The two brothers began to grow like mountains with bodies as strong as steel. Kaśyapa gave them names – *Hiraṇyakaśipu* and *Hiraṇyākṣa*. *Hiraṇyakaśipu* performed austerities and received a benediction from Brahmā. He started to control all the three worlds. *Hiraṇyākṣa* travelled all over the universe with a fighting spirit just to satisfy his elder brother.

## Hiraṇyākṣa Challenges Varuna

*Hiraṇyākṣa*'s uncontrollable temper, gigantic form, mental and bodily strength scared all the demigods away. Desiring to sport, he entered into the ocean. Striking the waves with his mace, he reached *Vibhāvarī*, the capital of Varuna. To make fun of Varuna, he fell at his feet like a lowborn man and said, “Give me battle, O Supreme Lord!” Though provoked Varuna controlled his anger with his intelligence and replied, “I have grown too old. Only Viṣṇu can satisfy your desire to fight. On reaching Him, you will get rid of your pride and will lie down on battlefield surrounded by dogs, for eternal sleep. He assumes incarnations like *Varāha* to exterminate wicked fellows like you and show grace to the virtuous.”

*To be Continued...*

After meditating for millions of years, Lord Brahmā could understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy, and thus he recorded his experience in the *Brahma-saṁhitā*. (SB 3.8.26 P)

**Question: What is the cause of fear in this world?**

**Answer:** *Bhayam*, or fear, is caused by seeing something other than Kṛṣṇa.

If a servant of the government thinks that there is some dangerous obstacle that cannot be controlled by the government's power, he becomes fearful.

If a child feels that there is some power that cannot be subdued by his father, then he becomes fearful.

Similarly, when one artificially thinks that there is something within existence that is not under the strict control of the benevolent Lord, one will become fearful. Such a concept of a second thing (something other than Kṛṣṇa) is called *dvitīyābhiniveśa*, and it immediately creates a foreign atmosphere of *bhayam*, or fear. Kṛṣṇa is called *abhayaṅkara*, which means that He destroys all fear in the heart of His devotee.

Desiring liberation from fear, some speculators unfortunately concoct an imaginary liberation (*vimuktamāninah*) and try to take shelter of impersonal spiritual existence or voidness. But the Bhāgavatam (10.2.32) states, *āruhya kṛcchreṇa param padam tataḥ/ patanty adho 'nādṛta-yuṣmad-āṅghrayaḥ*: because such speculators have not rectified their original mistake of rejecting their eternal relationship with the Supreme Personality of Godhead, they fall from their concocted liberation and thus remain in a fearful condition. (SB 11.2.7 P)

Similarly, when one becomes covered by the illusory potency of the Lord one identifies with the temporary material body, and thus one is always in fear and anxiety. But when one surrenders to the Lord Himself, He can immediately free one from this illusion and make one fearless. (SB 11.2.37 P)

**QUIZ CORNER**


Suggest an  
ATTRACTIVE CAPTION  
for this image

# PARI PRAŚNA

**Question: What are the ten kinds of airs in the body and what are their functions?**

**Answer:** 1. The main air passing through the nose in breathing is called *prāṇa*.

2. The air which passes through the rectum as evacuated bodily air is called *apāna*.

3. The air which adjusts the foodstuff within the stomach and which sometimes sounds as belching is called *samāna*.

4. The air which passes through the throat and the stoppage of which constitutes suffocation is called the *udāna* air.

5. And the total air which circulates throughout the entire body is called the *vyāna* air.

6. Subtler than these five airs, there are others also. That which facilitates the opening of the eyes, mouth, etc., is called *nāga* air.

7. The air which increases appetite is called *kṛkara* air.

8. The air which helps contraction is called *kūrma* air.

9. The air which helps relaxation by opening the mouth wide (in yawning) is called *devadatta* air.

10. And the air which helps sustenance is called *dhananjaya* air. (SB 3.6.9 P)

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to shortlisted questions shall be published in the next issue of Bhāgavata Pradīpikā.

Mail your caption to [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) with "October Quiz Corner" in the subject. The best caption(s) along with your name will be published in the next issue.



Best captions for the last month's image:

**Bathing the Spotless Lord**  
(By Sant Jadhav)

**Akhila Rasamrita Murti**  
(By Pranjal)

Free of clouds and filled with clearly visible stars, the autumn sky shines brilliantly, just like the spiritual consciousness of one who has directly experienced the purport of the Vedic scriptures. (SB 10.20.43)



As from wood, fire can be manifested, or as butter can be churned out of milk, so also the presence of the Lord as Paramātmā can be felt by the process of legitimate hearing and chanting of the transcendental subjects which are especially treated in the Vedic literatures like the Upaniṣads and Vedānta. (SB 1.2.32 P)

In autumn, farmers save the water within the fields by building strong walls so that the water contained within the field cannot run out. There is hardly any hope for new rainfall; therefore they want to save whatever is in the field. Similarly, a person who is actually advanced in self-realization protects his energy by controlling the senses. (SB 10.20.41 P)

All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently. (SB 6.12.8 P)

## ANALOGY ARENA

A razor is meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Kṛṣṇa consciousness. (SB 6.5.19 P)



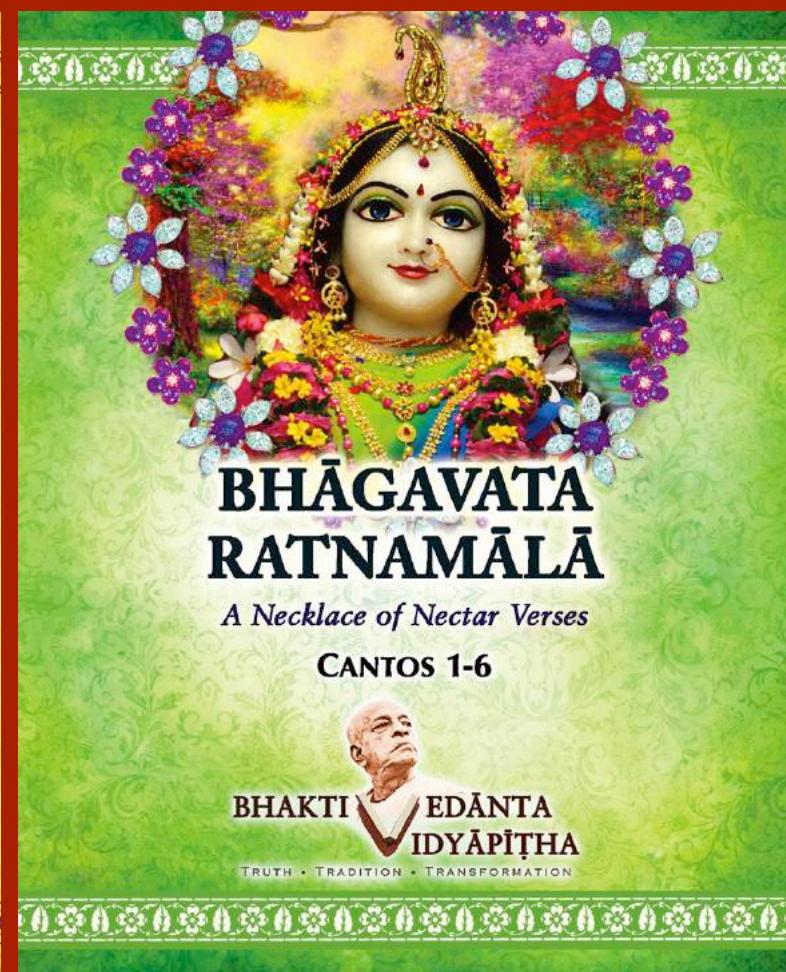
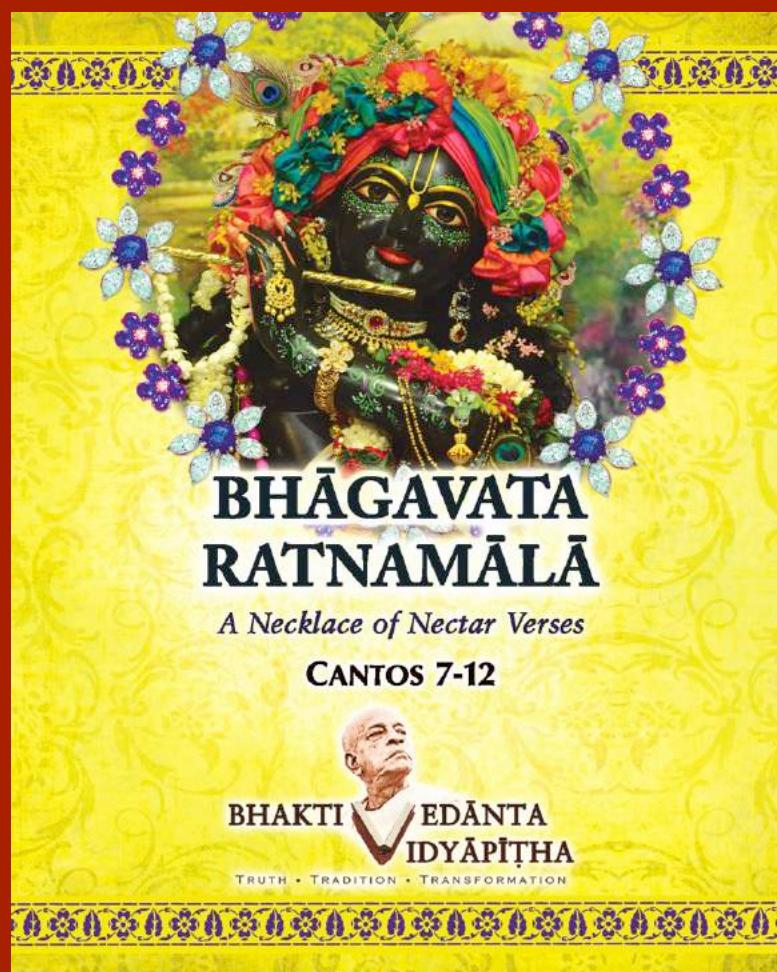
Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self. (SB 1.3.31 P)



By the influence of the autumn season, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment, just as activities performed for the service of the Supreme Lord are automatically followed by all beneficial results. (SB 10.20.46)



With the arrival of autumn, the ocean and the lakes becomes silent, their water still, just like a sage who has desisted from all material activities and given up his recitation of Vedic mantras. (SB 10.20.40)



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### NOMENCLATURE

**SB:** Śrīmad-Bhāgavatam

**CC:** Śrī Caitanya-caritāmṛta

**BG:** Bhagavad-gītā

**BS:** Brahma-saṁhitā

**1.1.1:** Canto 1, Chapter 1, Verse 1

**1.1.1 P:** From Śrīla Prabhupāda's purport to SB 1.1.1 (If it is beyond Canto 10 Chapter 13, it is from the purport of Śrīla Prabhupāda's disciples)

**1.1.1 V:** From Śrīla Viśvanātha Cakravarti Ṭhākura's commentary on SB 1.1.1.

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The autumn season, which regenerates the lotus flowers, also restores the various bodies of water to their original purity, just as the process of devotional service purifies the minds of the fallen yogīs when they return to it. (SB 10.20.33)